

*Of Remembrance , and Imitation  
of deceas'd Holy Rulers.*

A

# SERMON

Preacht At

## ROTTERDAM

March XV. MDCXCV. *New Style.*

The day of Her  
*MAJESTIES* Funeral.

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*Minister of the English Church there.*

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ROTTERDAM,  
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## ADVERTISEMENT,

**N** Either the seeming unsuitableness of the Text, nor the real defects of the Sermon (the marks of a hasty Composure) have deterr'd Me from venturing it abroad: For I hope, my design will be approved by all Good Men, who will grant it to be a seasonable Office, to press the Duty of imitating the Piety of Our Deceas'd QUEEN: Whose Death is an unspeakable Loss to this Age, but 'twill be much more dangerous, if SHE (who was Greater then the Queen of the South) shall rise up in the Judgement with this Generation, and condemn it; because Her Christian Vertues were not followed.

of



*Of Remembrance & Imita-  
tion of deceased Holy Rulers.*

Hebr. XIII. 7.

*Remember them which have [had] the rule  
over you , [ who have spoken to  
you the word of God, ] whose faith  
follow , considering the end of their  
conversation.*



He Death & Funeral of the  
meanest person carry most  
useful instruction in 'em: Every  
House of Mourning , is a  
Schoole , which God doth  
open , & where He teacheth  
most profitable lessons , which all the living  
are obligd to lay to heart. For which  
A reason



reason the Royal Preacher hath affirmd (against the common Opinion) that *'t is better to goe to the house of mourning, then to the house of feasting. Eccles. vij. 2.* But at this Time, the Providence of God calls us to a house of mourning that hath most extraordinary Characters: All things considered, it may truly be said, that in several Ages, there hath not been such a Funeral, as that, which is celebrated this day. I speak this, not with respect to the Ceremonies & Magnificence of it, (which are very extraordinary) but on the account of it's sorrowful & sadning Circumstances: For not onely a Royal & Crownd Head is laid in the dust, but a Religious & Holy Ruler is removed out of the World. A Queen, whom the Grace & Spirit of God, adorn'd with a far richer & more glorious Crown, then that of the finest gold: so that she was the Flower of Princes, the Glory of her Order, & the great Ornament of her Age & Nation.

Such a Treasure the Righteous offended God, hath taken away from this World, which was not worthy of it: And if ever a Pompous, & magnificent Funeral was due to any, it is to Her: and perhaps few deceased Princes, have



have been attended to their sepulchres with such marks of highest Honor, which is paid to Her, not onely throughout her own Kingdoms, but also in these Provinces, which did enjoy her happy Influence, & therefore can understand how justly She deserves the most mournful & magnificent Obsequies. But it will be granted, that the most Pompous Funeral can't bring any advantage unto Her, who *can have no more for ever a share in any enjoyments under the sun.* Ecles. IX. 6. And it can bring as little real profit to the living, even to the spectators of so unusual an Enterment, which will be ended, within the narrow bounds of one day. But wee must conclude, that when ever God raises up, so Eminent an Exemple of Holines, 't is on designe of procuring a lasting Benifit to the World, & of conveyng such advantages, as will outlive the Presence of that Exemplar. And 'tis our own fault, if wee doe not share in these advantages, which will more enrich us, then the inheriting of a whole Kingdom would doe.

The devouring *Grave* hath swallowd up, the *Beauty*, & all the bodily Excellencies of the deceased Queen; but there are two Immortal Things, which Death hath no power

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over , Her *Memory* & *Exemple* , which now seek entertainment in our breasts , & are able to make *Her* more Honorable , & *Us* more happy , than Legacies , or oven Children left by Her , which later , God also pleasd to deny to Her , & us.

By cherishing her *Memory* , & imitating her *Exemple* , wee shall not onely pay the highest honour to Her , but shew the truest Kindnes to ourselves ; as also comply with the special Obligation , which God himself hath layd on us , both by giving & taking away so Excellent a Queen.

I confesse , the Text (which I have chosen to assist you on this occasion) speaks of deceased Teachers , & Ministers of the Gospel , whose Office consists in *guiding* Men to the heavenly Happines , by speaking & declaring the Word of God ; & therefore their Character is different from that of the deceased Queen : But it must be granted , that the agreement & resemblance , between *Civil Rulers* , & *spiritual Guides* , is sufficient to found an equal obligation unto the duties enjoynd in the Text : For the station of both , is so singular , & eminent , as to make their *Memory* pretious , & their *Exemple* useful to those ,  
who

who had the Opportunitie of knowing their holy Lives, & happy Deaths. To which I might adde, that the Conversation of a Pious Magistrate, doth really speak & publish the Word of God, (tho not in the same manner with the Sermons, & discourses of Ministers of the Gospel: ) so that the meditations offered by the Words read to you, are very suitable to the Funeral of a Queen, whose Life & Death have sett a most Excellent Copy for our Imitation. Both these I shall endeavor to represent to you, when I have first spoken to the Words themselves. In which we are calld to consider a two fold Duty, to be performd unto deceased holy Rulers, & a proper Direction to assist the performance of the later.

The two *duties* enjoynd with respect to deceased holy Rulers, are

*I.* The remembring of them after their death;

*II.* The following, or imitating of their Faith.

The *direction* which assists the performance of the later duty, is laid down in the last clause of the Vers. *Considering the end, or issue of their conversation.*

Concerning the duty of *Remembring deceased holy Rulers*, I shall lay down a few *Conclu-*



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sions to explain the nature & grounds of it.

I. *An honorable remembrance after death, is commonly & justly esteemd.* The common desire of it, has been lookt on as an evidence of the Immortality of human soules: However that be, (which 'tis not proper now to dispute) tis certain, that there is a strong desire planted in our soules, of perpetuating our Names & Memories after wee have left the World: vast expences of pains & treasure have been layd out on this very thing. The Learned have been willing to employ their time & Labors, to leave behind 'em, some written Monuments, to preserve their Memories; And have judgd it a sufficient reward of their learnd' Labors, that they might be able to say, as the Roman Poet did, *Non omnis moriar — posterâ Crescam laude recens*: I shal not totally dye & be extinguisht; but shal grow after death, by the succeeding praise that shal be giuen me. Princes & Great Men have expended their treasures, on buildings, & other magnificent durable Works: as wee read of Absoloms Pillar, erected onely to preserve his Name, *II. Sam. xviii. 18.* And tis related by Moses, that one chief designe of those Who built the Tower of Babel, was to make themselves

Horat.

*selves a Name. j. e.* to procure for themselves an honorable Remembrance after Death.

*Gen. xj. 4. [a]*

II. *All the Methods us'd by wicked men, can't procure 'em an honorable remembrance after death.* While they live, their Power & Terror may gain some flattering Praises; but after death, their Name is condemn'd to infamy & reproach.

*Prov. x. 7. \** There is an Art of embalming dead bodies, to prevent their putrefaction, but nothing can embalm the Name of the Wicked. Many times, their Memory is quite forgot & buryed under the dust of Time, notwithstanding all their endeavors to preserve & perpetuate it. [b] But if they are remembred, 'tis with Infamy & execration, as are Absolom, Haman, Herod, Nero, & many more, who have *left their Name for a Curse*, as God did once threaten the Idolatrous Jews. *Isa. lxv. 15:*

\* The name of the wicked shall rott.

III. *'Tis the Will of God, that the Righteous should have an honorable remembrance after their*

[a] *Tacitus* relates, how *Tiberius* signify'd to the Roman Senate, that it was his chief request, both to the Romans & their Allyes, that, whenever He should dye, they would honor his deeds & Name, with praise & a Good remembrance. *Annal. IV. cap. 38.* Where the Remarque of that Author, expresseth the common sentiments. *Unum insatiabiliter parandum, prosperam sui memoriam.*

[b] The true Names of those who built the famous Egyptian Pyramids, have long since been lost. *Wotton Reflections on Ant. Learn. pag. 107.*

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*their death.* This is one Reward, which the supreme Ruler hath adjudg'd to them who feare God. *Psal. CII. 6. The righteous shall be in everlasting remembrance.* And to such who want children to perpetuate their Memory, God did promise to give a Name better then of sons & daughters. *Isa. LV. 5.* And this is layd down as an universal Maxim, that, *The Memory of the just is blessed,* or honorable. *Prov. X. 7.* Many are the instances of those who liv'd obscure & unregarded, to whom after their death, God has given a Name that has excell'd the Honour of Princes. *Mary* (the sister of *Lazarus*) who poured the pretious oyntment on the head of *Christ*, hath a lasting, & honorable Remembrance, wherever the Gospel is preacht. *Aquila & Priscilla*, who were but mean Tentmakers, yet have had their praise in all the Churches, & will have so, to the end of the World.

*Matt. xxvj.*

*13. Act. xvij.*

*IV. The honorable remembrance of Religious Rulers after their death., is very useful to the world. For*

1. The consideration of this, is proper to excite Rulers, unto Religion & piety, while they live. Indeed this ought not to be the principal motive, but it may be regarded in its



*of deceased Holy Rulers.*

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its place as a lower Reward, which the divine Bounty bestowes on them, who haue faithfully servd him. Among other Marks of Gods favor, by which *David* was encouraged unto the service of God, this is mentiond, that *the Lord, had given him a Name, like to the Name of the great men, that are in the Earth.* 2. Sam. VII. 9. Whatever doth animate & excite a Magistrate unto Religion & Vertue, (as the Honor that attends 'em is proper to doe) must highly promote the common good. And

2. The honorable Remembrance of holy Rulers, gives a lasting influence unto their good Exemple after their death. 'Tis truly obserud by the Psalmist, that when *the breath, or spirit of a Prince, goes forth, or departs out of the body, in that very day all his thoughts perish.* Psal. CXLVI. 4. But surely 'tis not the Will of God, that the Exemple of a Good Ruler should perish also. No, this is too pretious a thing, to goe down into the grave, & be coverd in darknes. The efficacy of a Pious Exemple, ought long to survive the Person who gave it. Many years after Davids decease, his holy Exemple did influence the young & Excellent Prince Josias, of whom tis said

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2. Chron.

2. *Chron. XXXIV. 2.* That he walkt in the wayes of David his Father. *i. e.* He imitated the Piety and Righteousness of David, which were carefully transmitted unto after Ages. The best Examples in the World, can have no influence, unless they be kept alive, by a due remembrance of 'em. Hence it became a most common practise in the antient Church, to appoint an Annual Commemoration of the Martyrs, whose Examples were judg'd to have the greatest efficacy. It must therefore be an inexcusable negligence, to forget the Faith & Holiness which alone we are oblig'd to imitate: And this leads us to consider the

11. And principal Duty enjoyn'd in the Text, and laid down in these words, *whose Faith follow*, or imitate; Where it *must be promis'd*, that the word *Faith*, in this place, must not be taken, in the strict sense, (as it denotes an internal Act of the Soul, by which a convinc'd sinner receiveth Christ, as He is offered to us in Gospel) but in a larger signification, as it imports Christian Piety, or Holiness (which is the constant *fruit of Faith*, in the former sense.) And 'tis not unusual with the Apostle to take this Word Faith, in the Metonymical sense; as, where He mentions the unfeign'd

*feign'd Faith*, or Piety, which was in Timothy, and had first dwelt in his Grand mother, and Mother. 2. Tim. I. 5, Thus in the same Epistle, Chap. IV. 6. speaking of Himself, he saith, *I have fought the good fight of Faith, i. e. I have acted as a true Christian Souldier*, or combatant. Again in this Epistle, Hebr. XII. 2. Christ is styl'd, *The author, and the finisher of our Faith. i. e. The Leader, and Rewarder of Christian Piety*: And indeed 'tis not possible to imitate the Faith of others, But as it is discovered in a holy Conversation, by which a visible Copy, or Pattern is propounded to our *Imitation*; the Nature of which is so well known, that I need only mention the particular ingredients of it, as

1. An esteeming judgment, which is made concerning an Example set before us. I can't seriously imitate that, which I despise and disesteem. To which must be added

2. An attentive regarding of this Example. A Limner must attentively view the Original, which he intends to draw. We read when Gideon would have his Souldiers *imitate*, what himself did, he saith, Look on me, and do likewise. *Jud. VII. 17.* The

3. And principal ingredient in Imitation is,



the actual resembling of an Example set before us. As when a writing Schollar imitates a Copy given by his Master, he makes his Letters and writing, like unto the Copy: so that when the Apostle, requires us, to follow, or imitate the Faith of deceas'd Rulers, his meaning is in other words. " 'Tis indeed your  
 " duty, to remember them who have had the  
 " rule over you, their Faith and Holiness must  
 " be preserved in your Memory; but this is by  
 " no means enough, the great Duty to which  
 " you are most strongly oblig'd, is to form &  
 " order your Profession and Practise, according to their good Example, that so you  
 " may be truly like unto them: The reasons of this important Duty, are as obvious, as they are obliging: For

- I. When God doth give Holy Rulers, 'tis on this design, that their Example might be imitated. 'Tis found by experience, that Imitation is one of the strongest Principles of Humane Nature, which is more easily drawn by Example, then by the wisest Reasons. And especially, the Practise of a Ruler or Magistrate, is commonly more prevalent, then any Law. The true observation of the Poet is almost in every bodies mouth, *componitur Orbis,*

*Claud.*

*Regis*

*Regis ad exemplum.* [a] How often is it charg'd on *Jeroboam*. (the first King of the ten Tribes) that He made Israel to sin? His idolatrous practise did infect the whole Nation. But when Righteous Rulers are given to a People, the Wisdom and Mercy of God, provide a Remedy against Vice, and a cogent Motive unto the practise of Religion. For the Religious Example of a Prince or Ruler, doth in a special manner adorn the Doctrine of Christ, and is proper to convince the World, that Piety is not a mean and dishonorable Character, as many doe falsely imagine that strict Religion is inconsistent with Honour and greatness; And are prejudic'd against it, when they see it entertained by Persons of a lower Rank. [a] But this Objection is refuted by the Christian Example of those who have Power and Authority, and therefore an Imitation of such, is most reasonably urged: And there want not instances of the happy effect which the Piety of Ru-

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[a] *Cicero* in his last Book *de Legib.* has most wisely observ'd that Vicious Rulers are most pernicious to a State, saying of 'em, *plus exemplo, quam peccato nocent*, and adds, that a very few Eminent Persons, *vel corrumpere mores civitatis, vel corrigere possunt.*

[a] In the early Ages of the Christian Church, this was a common Objection made by the Heathens, that the Christians were mostly of the meanest Rank and condition, as is related by *Minut. F. Chrysost.* in 7. Hom. on the 1. Ep. Cor. and many others.

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lers hath produced in their Subjects; as 'tis related, That the people of Israel serv'd the Lord, *all the dayes of Joshua*, (who did not only lead 'em in their Warrs but went before 'em in the Path of Righteousness) *Josh. XXIV. 31.* Hence 't was, that when God did promise to the Jewish Nation, that He *would restore their Judges, as at the first, and their Councillours, &c.* immediatly is added, as the consequent of such a Blessing, *Afterward thou shalt be called the City of Righteousness. Isa. I. 26.* A

II.

Reason which enforces this duty is, That the imitation of Pious Rulers, is the best way of honouring 'em after their death. All agree, that a good King, or Queen ought to be honour'd after their leaving of the World. Many wayes have been invented, and still are us'd to honour deceased Rulers, such as, Poems and Orations, publick Mourning, and pompous Funerals, costly Monuments, and other Memorials of the dead. The Gentiles were willing to build Altars, and Temples, and pay Divines, Worship to their deceased Rulers: (Not to mention the extravagant and absurd Methods, which some Barbarous Nations



ons used. [a] But as the last, are altogether unlawfull, so the former are very doubtfull & inconsiderable, for they may proceed from another Principle, besides true *Esteem* for the deceas'd: But when We imitate the Piety and Vertue of a Ruler after his Death, this is an infallible Testimony of unfeigned *Esteem*. This doth erect the most lasting Monuments unto his Memory, for by this means, the Soules of Men, become so many *Shrines*, and *Temples*, where He lives and inhabits, after He is taken out of the World. In the

III. And last place, The imitation of Holy Rulers, renders 'em publicly useful after their death, and so doth compensate the dammage that is causd' by their departure out of the World. If the *deceas'd Queen* whose death wee lament, could be raisd to life again, this would be justly counted a publick and exceeding Gain; but it will be a far greater advantage, if her holy Exemple doth live after *Her*. Her life, (abstractly considerd) can't doe such service unto our Nation, or the Protestant Interest, as her *Faith & Piety* can doe, were they generally followed: for these

[a] D. Siculus in his 2 B. relates, of the *Æthiopians*, that if any of their Kings were maimed, his Friends would maim themselves, and when a King dyed, his Acquaintance Killd them selves, to honor Him.

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these would be a far better defence and safeguard, then any Courage, or Conduct, then any Armies, or Navies can be. God himself has assur'd us, *That righteousness exalts a nation.* Prov. XIV. 34. Wee of this Age, have had a convincing experience of the truth of what the Psalmist has affirm'd, *That no King is saved by the multitude of an host, and a mighty man is not delivered by much strength: An horse is a vain thing for safety.* O! that Wee, and our Brethren, could be perswaded to try this unfailing experiment, I mean the Practise of true Holines, to which God hath promis'd deliverance and success. Isa. XXXIII. 6. *Wisdom, and righteousness, shall be the stability of thy times, and strength of salvation.* To the same purpose, is the known declaration, made by the blessed God. Psal. lxxxvj. 13. 14. *O that my people had hearkned unto me, and Israel had walked in my wayes: I should soon have subdued their enemies.* &c.

But because the Imitation of Holy Examples is attended with some difficultie, and the Absence of 'em (after the death of the Persons) is apt to weaken their influence; The Apostle lays down a most proper *Direction*, to assist the performance of this *Duty*; *Con-*  
sidering

*considering the end of their conversation.* The Original word \*, which is translated, *consider*, \* θεωρεῖν hath a significancy, which our language can't express. well express; for it imports, such an *acurate contemplating*, as is us'd about the most sublime, and worthy Objects, (accordingly a Greek Interpreter expounds it, ἀκριβέστερον ἀνασκοπῶντες, i. e. very exactly reviewing, and illustrates it, by the instance of a Limner, who accurately views the Original.) The *Object* of this *consideration*, viz: *The end of their conversation*, is not (I conceive) to be restrain'd, unto the very last Moment of their Life; but takes in the Circumstances of their Death, and the manner, how they acted their *last Part*, when they were leaving the Stage of the World. And truly, there can't be a more worthy spectacle, then a Christian, ready to encounter the last Enemy. The Lights of the World, never shine so bright and glorious, as in their setting: And an attentive regard, unto the *Exit* of a Christian, and the finishing of his Course, will very much assist the imitation of his Faith and Piety: For

I. *The concluding Part of a Christians Life, doth agree with his preceding Course and Conduct:* and therefore is a confirming Testimony unto

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his former conversation. 'Tis taken for granted that Dying Persons, judge more wisely, then at other times; whence 'tis that the sayings and Councells of such, are especially valued, and regarded, because at such a Time, Men will not dissemble, and are least byass'd by common Opinion. When therefore the last words and actions of a Christian, agree, with his former life, they are an Authentick Seal, by which He signs his Religious Choice and Conversation. 'Tis often seen, that *Wicked Men*, when Death approacheth, change their Note, and heartily condemn their own Evil Life, yea they will warne others against such a Course as themselves liv'd in. By this, they blemish their former Course, and proclaim the Folly of it. If a dying Christian did recant at last, and confess his mistake, this would quite spoile all the efficacy of his Example: But when *He* seals the Doctrine which he Profess'd and obey'd, with his last Breath, Yea (when he is call'd) with his Blood; this gives a mighty force, unto the holy Example which he leaves behind him. When the Apostle would strongly excite these believing Hebrews, to imitate the Holy Patriarchs, after a description of their

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their Vertues, he saith of them. *These all dyed in Faith: Hebr. IX, 13. i. e.* At their death they acted the same Faith, which had govern'd their Lives. There is no just pretence, to suspect that strict Religion is a Cheat, or counterfeit shew, for 'tis own'd and stuck to, at a Time, when Men are the most oblig'd to use the greatest sincerity. And .

II. *The concluding Part of a Christian Life, demonstrates the singular advantage of Faith and Holiness.* One of the most common Objections against a Religious Life, is that which was made in the dayes of the Prophet *Malachi, Chap. III. 14.* *It is vain to serve God, and what profit is it, that we have kept his Ordinance?* The happy Conclusion of a Christian Life, doth fully refute and silence this Objection, and withall strongly enforces the imitation of such an Example: We are therefore expressly required, to *Marke the perfect man, and behold the upright, for the end of that man is peace, or happiness. Psalm. XXXVII. 37.* This might easily be prov'd by many evidences, of which I shall onely mention three, that are most obvious.

1. The fortitude and courage of a dying Christian

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Christian proves the excellent usefulness of Faith and Piety : 'Tis no contemptible priviledge, to overcome the Fear of Death, as the Apostle and his Companions had done, who could say, *We are confident, and willing rather, to be absent from the body, and present with the Lord.*

2. *Cor. V. 8.* All the helps of Wit, and Learning, of Reason, and Education can't doe this service: 'Tis often seen, that the Wits, and *beaux esprits*, the Bold and Valiant, are afraid to dye, their Courage fails, when they receive the sentence of Death; Whereas a real Christian, tho of the timorous sex, and of a Vulgar Education, is enabled to triumph over Death, and the Grave; because to such, *God has given the victory through Jesus Christ; 1. Cor. XV. 55, 57.*

2. The supporting *Hope*, in a dying Christian, is another fruit of Faith, & Holines: It will be granted, that Wee can never, stand more in need of this Cordial, than at the end of our Lives, when wee are entring into the the dark valley of the shadow of Death: But tis not Riches and Treasures, not Greatnes, and Power, not a Crown, or a Kingdom, that can furnish with this sustaining Hope. Death will certainly overturne the hopes of Wicked



Wicked men, who had nourisht a strong confidence on the Mercy of God, and some liveles Form of Religion: *What is the hope of the hypocrite, when God taketh away his soule?* Job. xxvii. 8. But, *The Righteous hath hope in his death.* Prov. xiv. 32. A Faith, that worketh a Gospel Obedience, is the onely Root, which can bring Forth the Hope which sustains a dying Christian. The consideration of which is a very forcible motive, unto the Imitation of such an Exemple.

3. The inward Peace and Joy, which sweeten the death of a Christian, evidence the great advantage of a holy conversation. The Peace and Gladnes of a Wicked man, are like a house built on the sand, that makes a fair shew, as long as nothing assaults it. How oft is it known, that the approach of Death quite spoils the Mirth of a secure sinner, who then feels an earthquake in his breast, and the Review of his past Life, changes his Joy into sadnes and Terror. The midnight Cry, that proclaims the coming of the Briegroom, must be terrible to the Foolish sleeping Virgins, who had not made themselves ready for the Marriage supper. But the diligent Christian, who has employ'd

his Time and Opportunities in pleasing, and honouring of God, hath just reason of rejoicing, when he is neer the End of his Race, and is going to receive the *Glorious Prize*. No question, but the Apostle felt a most reviving gladnes, when He usd' the language, which we read 2. Tim. iv. 7, 8. *I have finisht my course, henceforth there is laid up for me an crowm of righteousness &c.* Tis related in the Life of S. Ambrose, that when the Noblemen of Milan, (visitting him in his last sicknes,) requested Him that He should Pray for the lengthning of his own Life, which they judgd necessary for the Publick Good,) He made this most excellent Answer: *I have not so livd among you, that I should be ashamd to live longer; Nor am I afraid to dye, for vvee have a Good Master. Non ita inter vos vixi, ut pudeat me vivere, nec timeo mori, quoniam bonum Dominum habemus.* If We reflect on these particulars, we shall discern how proper and suitable is the Direction laid down in the Text, which requires, to consider the End, or Concluding Part, of the conversation of those who have liv'd and dyed in the Faith of Jesus, and especially of those, whose eminent Station had made their Example more obliging & efficacious. And this Character

Character certainly belongs unto the deceas'd Queen MARY of ever happy Memory, whose Faith and Piety, I come now to represent: None must expect an accurate delineation of such a Pattern, from so rude a hand as mine; This work either is, or will be done by some able hand: I shall only attempt (without flattery) to relate such instances of Her unfeign'd Piety, as were manifest to All (who had opportunity of observing her Life) and can't be deny'd even by Her Enemies.

Her Parentage, and Descent, Her Beauty and Wit, Her Moral, Conjugal, and Royal Vertues must be past over in silence, as not necessary unto my design, which is onely to represent the *Christian Vertues*, which did shine in Her Carriage and Conversation. Of which the

I. First, and indeed the Foundation of all the rest, was, *Her spiritual Knowledge, and thro Acquaintance with Religion.* Ignorance, or a confus'd knowledge of Religious matters, in High, or Low, doth blast the Soul, and make the Life unfruitfull; of which there are too many evidences every day set before our eyes. Sad it is to consider how Protestants of all Ranks content themselves with a slight Knowledge



ledge of their Religion, and prefer any other skill before this: They are able to discourse pertinently of Business, and News, and the Cases that occur in War, and Peace, but the Bible is a strange Land to 'em, (as if they were no wayes concern'd in it:) But so it was not to this Pious Queen, whose constant Diligence in Studying the Scriptures, and reading the Books that explain it, may shame some who are call'd Ministers, and the most who bear the Protestant Name. This exercise did employ a considerable part of Her Time, and laid their foundation of the eminent Goodness, which gain'd Her an universal Esteem. A

II. Second Instance of Christian Piety, was, *Her religious observing of the Day, and Appointments of God*: Most of the Great ones, make little account of these, and therefore, 'tis no wonder that few of Them lead holy and exemplary lives. But tho the deceas'd *Queen*, was educated in a Vicious Court, and liv'd many years in a Coutrey, where the Day of God, is almost universally profan'd, yet *She* made Conscience of Sanctifying it, according to the Institution of God, and Practise of the best Christians in the world. *She* did not sacrilegiously divide the Lords-day, between God, and

and the World, between Religion, and Vanity, but employ'd it as a portion of Sacred Time: And by holding on, in this course, She gain'd strength to resist, and overcome the Temptations, by which those of Her Order (as also most others) are vanquisht, and enslav'd. 'Twere heartily to be wisht, that those who are willing publickly to commend Her, to make Verses, and Orations in Her Praise, would imitate this Part of Her Example: And that All, would follow Her Diligence, and Seriousness, about all the appointments of God, and particularly the Lords-Supper, which She would not partake of, without spending many retir'd hours, in making due Preparation for that Solemnity. And this leads to A

III. Third Instance of Her unfeign'd Faith and Piety, *viz. A constant and diligent performance of the secret Duties of Religion.* She did not confine Her Devotion to a Church, or the publick Solemnities of Worship, (as too many both High and Low, doe:) But made Conscience of spending some part of every Day, and especially Her morning hours, in *secret* attendance upon God, and minding the concerns of Her Soul. Like Moses, She often  
D ascended

ascended alone into the Mount, and her secret Converse with God, made her Face to shine, and adorn'd Her Life with rare Humility, and Meekness, and the Government of Her Passions. So that Her Moderation was known to all, and scarce ever any angry, and bitter language was heard from Her Mouth: Which was one happy fruit of her secret Religion: As we read concerning Moses, that *He was the meekest man in all the Earth*; but withal, He had more secret Communion with God, than any who liv'd in his Time. A

IV. Fourth Instance of Her unfeign'd Faith, and Piety, was, *Her Love to all good men*, tho of a different Communion. Her esteem, and affection were not confin'd to one Party, or to the Church of which Her self was a Member. This is the unchristian Character of many, that they hate and despise those who differ from them, in the Circumstantials of Religion: But the deceas'd Queen had a larger Soul, She lov'd and valu'd the Image of God, wherever She found it. 'Tis well known, how frequently (I may say constantly) She joyn'd in the Worship of God, with the *Dutch* and *French* Churches, tho their *Constitution*, and *Order*, are very different from those of the  
Church



*Church of England.* I have been a witness of the kindness and respect, with which She treated English Dissenting Ministers, and was present, when She thank't One of that quality, for a practical Book of Divinity, which He had publish't, and had been put into Her Hands. This consideration makes our Loss the greater, Because She is taken away, who was so capable and willing to compose the unhappy differences in matters of Religion, which She did lament, and earnestly wisht the removal of 'em: What did hinder Her Healing, and Peace making designes, I shall not stand to enquire. The

V. Fifth and last Instance of Her Faith and Piety, (which I shall mention) was *Her Bounty, and Liberality unto the distressed.* Those who never had themselves experience of Want, and distress, are temted unto a neglect, and disregard of the miserable: Most of the Great, and Rich, choose rather to lay out their treasures on any vanity, than in relieving the destitute and distress'd. But this Pious Queen was rich in this kind of good Works, and did as willingly seek out Objects of Her Charity, as others doe avoid 'em. The Character, which Solomon gives of a Vertuous Woman,

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did most visibly belong to the deceas'd Queen.  
*Prov. XXXI. 20. She stretcheth out her hand, to the poor, yea, She reacheth forth (both) her hands to the needy.* And it might truly have been said of Her, what Job alledged as an evidence of his sincerity in the service of God.  
*Job. XXIX. 13, 15, 16. The blessing of him that was ready to perish, came upon me, and I caus'd the Widdow's heart to sing for joy, &c. ---*  
 By such a Christian Practise, this wise Queen, laid up treasure in Heaven, and therefore was not unwilling to remove from this Earth; and this leads us to reflect on the Happy end of Her Conversation, Her triumphant Death, which crown'd Her Religious Life. For tho few could find more charms in Life, than She, on the account of Her Age, and High Station, together with the general Love of Subjects, and Strangers; (all which are wont to render an untimely Death very unwelcome:) yet She could receive the Sentence and message of Death, with an undaunted mind, and a cheerful submission to the Divine disposal. She needed not to beg longer Time, to prepare for Death, which is the common request of High, and Low, who first understand the use of Life, when the End of it approaches: ) This  
 folly

folly She was not guilty of, but as a *Wise Virgin*, had betimes, *trimmed her Lamp*, and dressed her Soul, to meet the Heavenly Bridegroom, who hath washt Her from her sins, in his own Blood, and bestow'd on Her, a far more glorious Crown, then that which Death hath taken from her head. So that We have no cause to *mourn* for Her, *as those who have no hope*: [a.] But We have the justest cause to mourn for our selves, and our Nations, yea to lament this forlorn Earth, which hath lost so excellent an Inhabitant, and rare Example of Christian Piety: We may justly suspect, that because she was so little imitated, while she liv'd, therefore God hath remov'd Her from this World; in which, 'tis to be fear'd, the Darkness will now encrease, when so great a Luminarie is Eclipt. And the darkness of Impiety, and Prophaness will draw after it, a black tempest of calamity, and desolation. The untimely Death of a Religious Ruler, hath often been a Presage, and forerunner of National Judgements. Thus it fell out to the Kingdom of *Judah*, after the death of *Josiah*.

Mat. XXV.  
7.

1. Thes. IV.  
13.

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II. Chron.

[a] The Heathen Romans were not ignorant of this conclusion: For on the Death of the Vertuous *M. Antoninus*, there was no lamentation made at his Funeral: *Dis regii funeri nemo illum plangendum censuerit, certis omnibus, quod a diis commodatum, ad Deos redisset. capitolin.*



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*II. Chron. last Chapter*, compared with the latter end of the preceeding. And our Nation, had the same sad experience, after the Death of the Pious young King *Edward the VI.* on which immediatly followed the bloody, and dismal dayes of *Q. Mary.*

To prevent such calamities, no better Direction can be given, than that laid down in the Text, *viz.* to follow the Faith, and imitate the Holiness of the deceased Queen: Could we, and those who were related to her, be perswaded to walk in the steps of her Faith, and Piety, We should reap more Advantage after her Death, than We did in her Life. 'Tis a memorable wonder that is related, *II. Kings XII. 21.* How when a dead Man *was cast into the Sepulchre of the Elisha, as soon as He toucht the bones of Elisha, he revived, and stood up on his feet.* We may hope, that if the Holy Example of the deceas'd Queen, might touch our dead Souls, they would be reviv'd, and gain spiritual Life; yea our Nation would live, and he *made a Praise in the Earth.*

We are willing to expresse our Esteem and Respect to her; many have been at some expence to wear the tokens of sorrow, which can bring no real advantage, either to her, or  
our

our own Souls: Why should we refuse to imitate her good Example, which will bring the greatest, and most lasting benefits. I question, but many will endeavour to procure, and keep some memorial, or relique of the deceased Queen, a jewel, or picture, or garment, or perhaps some of her hair, which are all useless, and insignificant things: Whereas, would we be at the pains to get and preserve the likeness of her Piety, this would make us happy indeed. For this end, I shall adde some arguments, and motives, which may persuade us unto this Imitation. And

1. First, None can with any reason judge this imitation, to be a disparagement to them. What, shall any count it below them, to study the Scriptures, to sanctify the day of God, to serve God in secret, to love all good men, to relieve the distress'd; when they see, how this glorious Queen did place her highest Honour in such a Practise? Can any disdain to bear the Yoke of Christ, which She, did so chearfully submit to? Is there any colour, or pretence to object, that strict Religion doth not agree with the Character of the Great and Honourable, when she did esteem it, her principal Ornament, and Excellence? O! Amazing

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mazing folly, that the Vices of Rulers, should soon grow into fashion, but their Vertues should be slighted and undervalued.

2. Secondly, The lowest, and meanest, are capable of imitating her Christian Piety, as to the substance of it. A resembling of her Power, and Regal Dignity is impossible: Her Stature, Beauty, and Faculties of Mind, are not the Objects of our imitation. But surely, the poorest, and most despicable, may walk in the steps of her Faith, and Holiness. There is but one common Path to Heaven, both for Princes and Peasants.

3. Thirdly, We shall be self-condemn'd, if we refuse to imitate One, whom we our selves praise and commend: A Life that is not worthy to be imitated, can't deserve commendation. What shall we answer to our Judge, when this perplexing Question is put to us; If you did commend, why did you not imitate Her? And, if you would not imitate, why did you commend Her? I perswade my self, that few Princes have found more to commend 'em, then the lamented Queen, both in her Life, and after her Death: and yet I fear, few will heartily endeavour to follow her Example: But let us consider, That  
to



to be condemned out of our own mouths, is the saddest Case in the World. *Luk. XIX. 22.* How can we escape when we are condemned by our selves?

4. We all have the same essential helps and assistance, which the deceas'd Queen had. Indeed her High Station gave *Her*, some accidental advantage; but *We* have the same Bible, the same Sabbaths, the same Ordinances, the same Spirit to assist us, which She enjoy'd. Christ, the Sun of righteousness, shines alike, to the lowest shrub, and the tallest Cedar. Nay

5. Fifthly, We have much fewer hinderances in the Practice of Religion: The snares, and temptations of a Crown, and a Court, are most dangerous obstacles in the Way to Happiness. The passage to Heaven is much easier, from a Cottage, than from a Palace.

6. In the last place, We shall all desire, to have the happy End, that She hath had; to dye with such hope, and joy, as She found, when She was leaving this World. Balaam's Wish that he might *dye the Death of the Righteous*, is as vain, as 'tis common to those who will not work righteousness. The end of a journey must have some resemblance unto the quality of it. We must never expect to have

*Num. XXIII  
10.*

### 34. *Of Remembrance*

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*and have finisht their C*  
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*Grace & Imitation &c.*

the Religious, and to overcome, if, We refuse to imitate the good fight of Faith our Course with joy: As this, whom her imitators shall receive a far brighter Glory then bestow. Till then: Farewell excellent Queen, Farewell our Saint, May thy Memory be in our breasts, and thy Example guide our Lives.

*The End.*